Western Cape Government

Education

GRADE 11

HISTORY 2024

EXEMPLAR EXAMINATION: PAPER 2

ADDENDUM

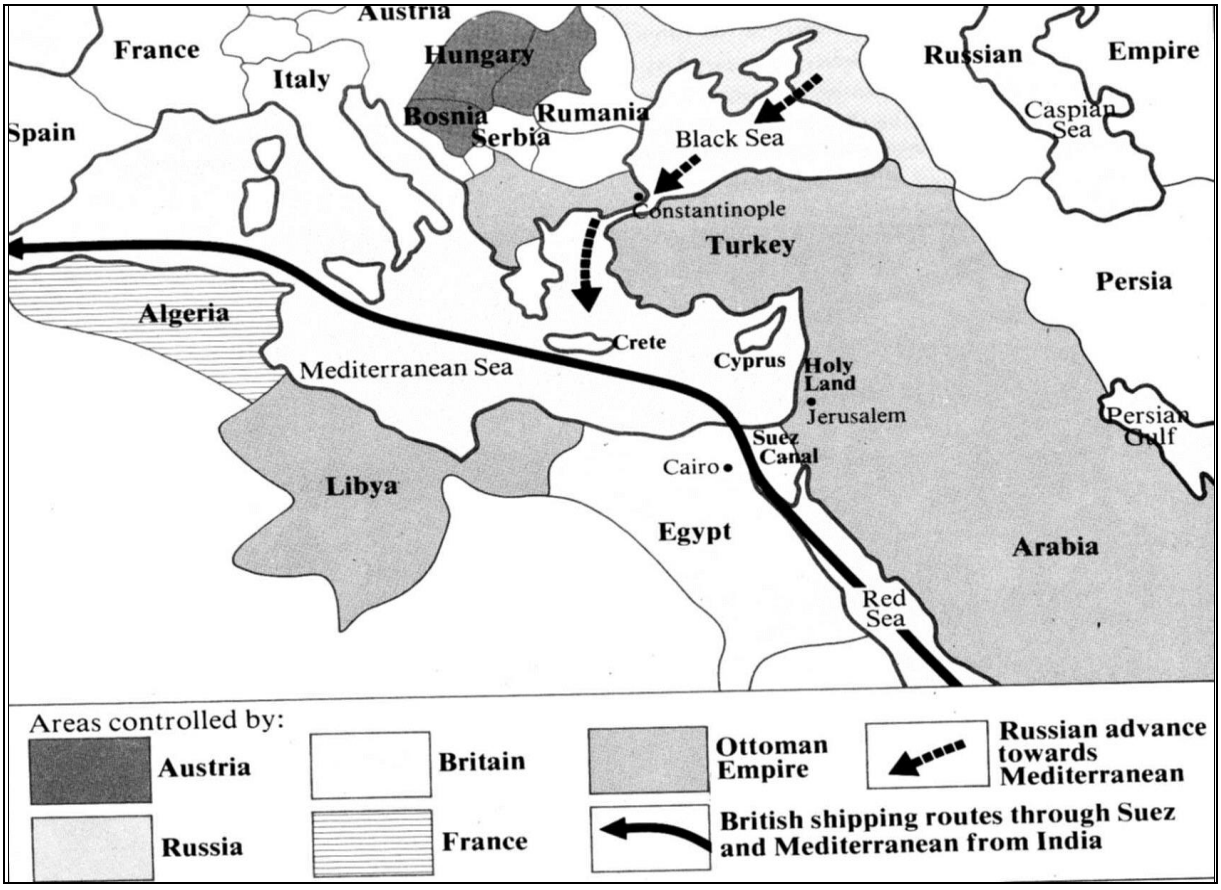
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QUESTION 1 **WHAT ROLE DID BRITAIN PLAY IN PROMOTING JEWISH AND ARAB NATIONALISM IN THE MIDDLE EAST 1914-1918?**

SOURCE 1A

A Political map of the Middle East in 1914. It shows the areas which had been colonized by the Britain, France and Turkey (Ottoman). The Suez Canal, in British controlled Egypt, was opened in 1869.
(Note: In 1914 Turkey entered World War I on the side of Germany and Austria-Hungary and against Britain, France and Russia)

(Extracted from Schools History Project, *Arab-Israeli Conflict* (1977) p.14)



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SOURCE 1B

From the 1880s various Arab nationalist movements emerged which aimed to free themselves from Turkish control. This extract is taken from the unsigned Arab Nationalist Manifesto was issued from Cairo in Egypt in 1914.

(Extracts taken from S. Haim, *Arab Nationalism*, (1962), p.83-88)

O Arabs … how long will you remain asleep? … Do you know that you live in a period when he who sleeps dies, and he who dies is gone forever? When will you know that your country has been sold to a foreigner … In their eyes you are but a flock of sheep whose wool is to be clipped, whose milk is to be drunk and whose meat is to be eaten …

Arise, O ye Arabs! Unsheathe the sword from the scabbard. Do not let an oppressive tyrant who has only disdain for you remain in your country. Cleanse your country of those who show their enmity [hatred] to you, to your race and to your language.

O, ye Arabs! … You all dwell in one land, you speak one language, so be also one nation and one land.

Do not become divided against yourselves.

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SOURCE 1C
An extract from a series of letters between the British High Commissioner in Egypt, Sir Henry McMahon and the Sharif of Mecca, Husayn bin Ali in 1915. (The Sharif of Mecca was accepted by many Arabs in the Middle East as their leader)
(Accessed at: http://www.mideastweb.org/mcmahon.htm)

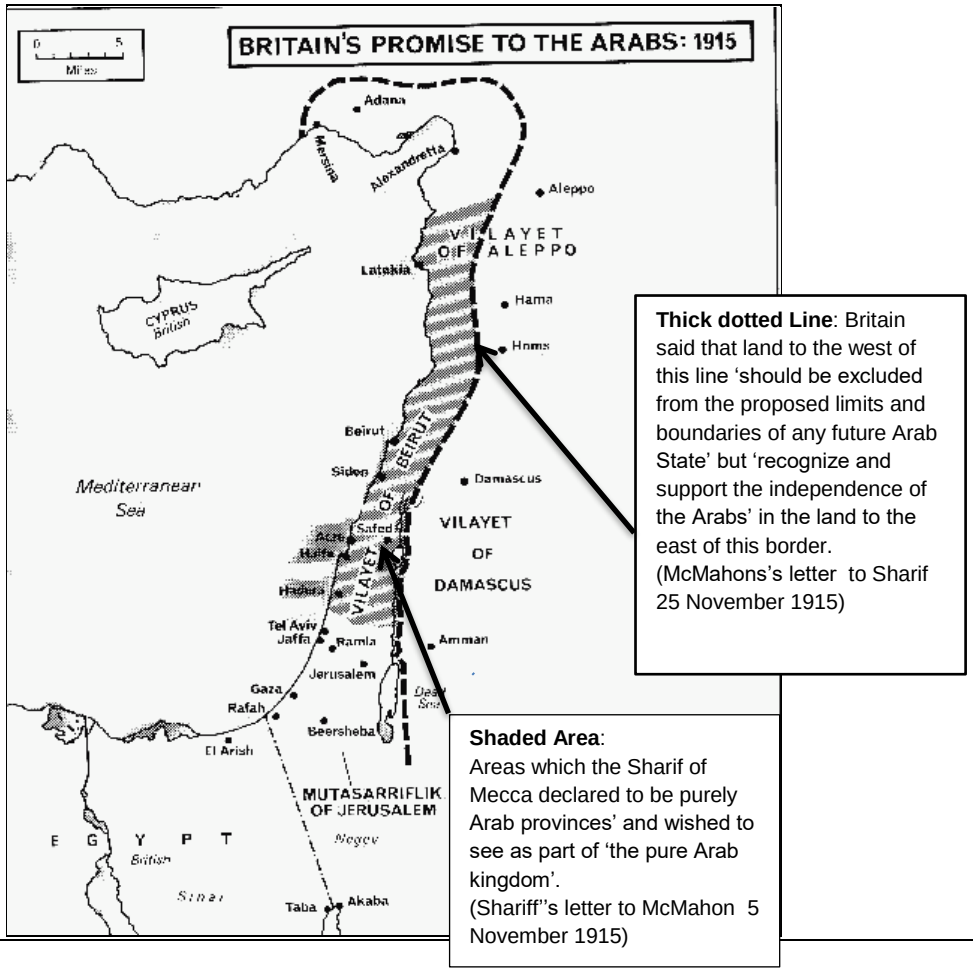
Extract 1: From Sir Henry McMahon to the Sharif of Mecca, 25 October 1915

The two districts of Mersina and Alexandretta and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the limits demanded.

1. Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs in all the regions within the limits demanded by the Sharif of Mecca.

2. Great Britain will guarantee the Holy Places against all external aggression and will recognise their inviolability [sacred status].

Extract 2: A map based on the correspondence between McMahon and the Sharif of Mecca.



Thick dotted Line: Britain said that land to the west of this line 'should be excluded from the proposed limits and boundaries of any future Arab State' but 'recognize and support the independence of the Arabs' in the land to the east of this border.
(McMahons's letter to Sharif 25 November 1915)

Shaded Area:
Areas which the Sharif of Mecca declared to be purely Arab provinces' and wished to see as part of 'the pure Arab kingdom'.
(Shariff''s letter to McMahon 5 November 1915)

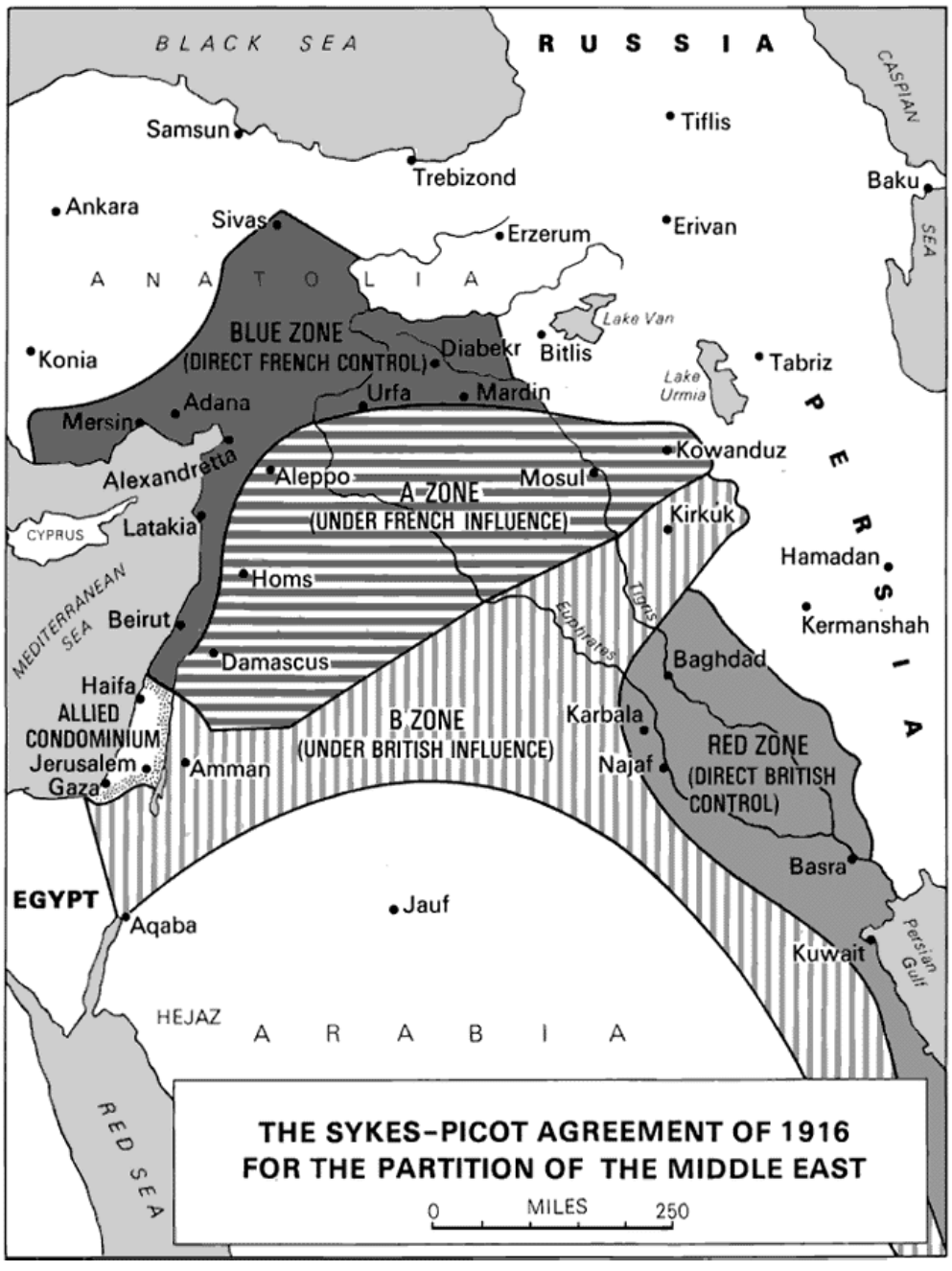
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SOURCE 1D

In May 1916, a secret agreement that was concluded by two British and French diplomats, Sir Mark Sykes and Georges Picot. The Sykes-Picot Agreement was a plan to divide the Ottoman Empire between France and Britain once World War One had ended.

(The area around Jerusalem ('Allied Condominium') was to be administered by an international committee).

(accessed at http://www.theglobaleducationproject.org/mideast/info/maps/sykes-picot-map.jpg)



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SOURCE 1E

This extract is taken from the Basle Declaration which was made at the first Zionist Congress held in Switzerland in 1897. This official statement was made in the context of growing European nationalism and the renewed persecution of Jewish people living in Europe. The Zionist movement claimed Palestine as the historical and spiritual home of the Jewish people.

(Extracted from W, Laqueur (et al), *The Israel-Arab Reader* (1969) pp.11-12)

The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.

The congress contemplates the following means to the attainment of this end.

1. The promotion, on suitable lines, of the colonisation of Palestine by Jewish agricultural and industrial workers.
2. The organisation and binding together of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.
3. The strengthening and fostering of Jewish national sentiment and consciousness.
4. Preparatory steps towards obtaining government consent, where necessary to the attainment of Zionism.

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SOURCE 1F

During World War I the Zionist movement was gaining influence with come British government officials. On 2 November 1917, the British foreign secretary, A.J. Balfour, wrote a letter to Lord Rothschild, an influential member of the British Jewish community. The letter has become known as the Balfour Declaration.

(Accessed at: http://www.mfa.gov.il/MFA/Peace%20Process/Guide%20to%20the%20Peace%20Process/The%20Balfour%20Declaration)

Foreign Office
November 2nd, 1917

Dear Lord Rothschild,
I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.
Yours sincerely,
Arthur James Balfour

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QUESTION 2 **WHAT DIFFERENT TYPES OF AFRICAN NATIONALISM HAVE EMERGED IN SOUTH AFRICA DURING THE 20TH CENTURY?**

SOURCE 2A

At the inaugural meeting of the South African Native National Congress (SANCC), held in Bloemfontein on 8 January 1912, a list of '21 objects' was drawn up. Included were the following:

(Quoted in Francis Meli, *A History of the ANC. South Africa Belongs to Us* (Harare, 1988), p.52. Meli was the editor of *Sechaba* (the official publication of the ANC) and a member of the ANC's National Executive Committee at the time he wrote this book. The book was published in Zimbabawe, Britain and the USA.)

To encourage mutual understanding and to bring together into common action as one political people all tribes and clans of various tribes or races and by means of combined effort and united political organisation to defend freedom, rights and privileges;
To educate Parliament and Provincial Councils, municipalities, other bodies and the public generally regarding the requirements and aspirations of the African and to enlist the sympathy and support of Europeans;
To educate African people on their rights, duties and obligations to the state and to themselves and to promote mutual help;
To record all grievances and wants of the African people …and advocate by just means for the removal of the colour bar in political, educational and industrial fields and for equitable representation of Africans in Parliament…
To formulate a standard policy on Native Affairs for the guidance of the Union Government and Parliament…
To secure the elimination of racialism and tribal feuds, jealousy and petty quarrels…

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SOURCE 2B

From 'Policy of the Congress Youth League', article by A.M.Lembede in *Inkundla ya Banti, May 1946.* (Lembede was the first president of the ANC Youth League when it was founded in 1944 but died in 1947.)

(Quoted in J. Bottaro (et al.) *In Search of History 11* (2006), p.177)

All over the world nationalism is rising in revolt against foreign domination, conquest and oppression in India, in Indonesia, in Egypt, In Persia and several other countries. Among Africans there are clear signs of national awakening… A new spirit of African nationalism, or Africanism, is … stirring in African society. A young, strong nation is in the process of birth and emergence… African nationalism is based on the following basic principles:

1) Africa is a black man's country. Africans are the natives of Africa and they have inhabited Africa, their motherland, from time immemorial; Africa belongs to them.

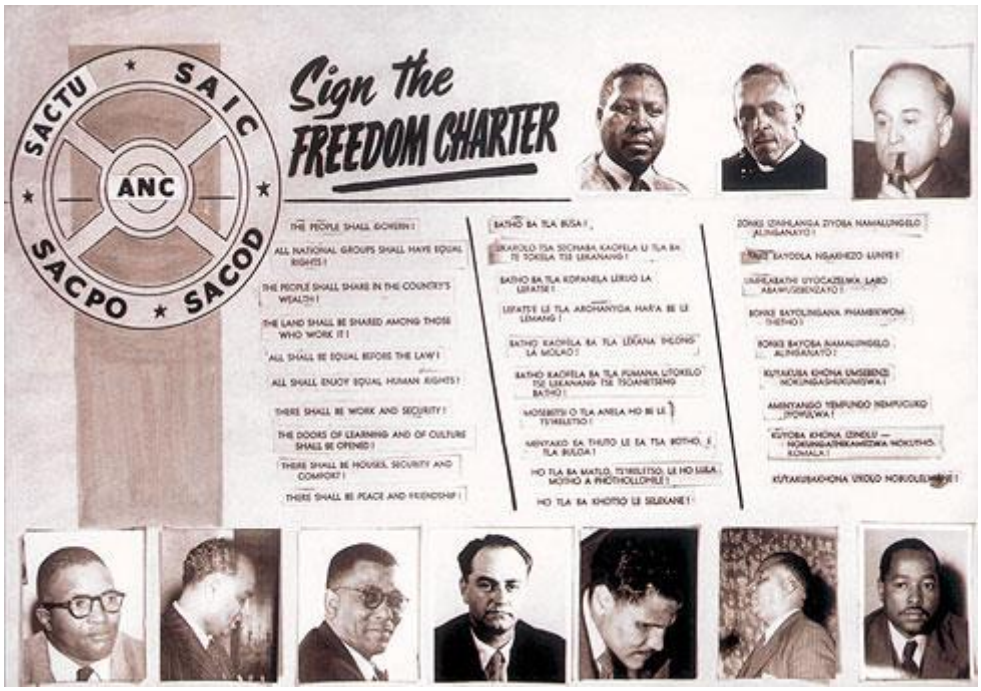
2) Africans are one. Out of diverse tribes, there must emerge a unified nation. The basis of national unity is the nationalistic feeling of the Africans, the feeling of being African irrespective of tribal connection, social status, educational attainment or economic class.

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SOURCE 3C

The Freedom Charter adopted by the Congress Alliance at Kliptown in 1955.
(Extract 1 was accessed at http://www.sahistory.org.za/sites/default/files/oldsite_images/freedom-charter-big.jpg.
Extract 2 was accessed at http://www.anc.org.za/show.php?id=4439)

Extract 1: A pamphlet used to popularise the Freedom Charter.



Extract 2: The opening words of the Freedom Charter

We, the People of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;
that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;
that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;
that only a democratic state, based on the will of all the people, can secure to all their birth right without distinction of colour, race, sex or belief;
And therefore, we, the people of South Africa, black and white together equals, countrymen and brothers adopt this Freedom Charter.

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SOURCE 2D

An extract from Robert Mangaliso Sobukwe's 'Opening Address at the Inaugural Convention of the Pan Africanist Congress'. (1959) Sobukhwe and several other key members of the Youth League had recently split from the ANC.
(Accessed from
http://www.historicalpapers.wits.ac.za/?inventory/U/collections&c=A2618/R/6325)

OUR ULTIMATE GOALS

The Africans constitute the indigenous group and form the majority of the population. They are the most ruthlessly exploited and are subjected to humiliation, degradation and insult. Now it is our contention that true democracy can be established in South Africa and on the continent as a whole, only when White supremacy has been destroyed.

And the African people can be organised only under the banner of African nationalism in an All-African Organisation where they will by themselves formulate policies and programmes and decide on the methods of struggle without interference from either so-called left-wing or right-wing groups of the minorities who arrogantly appropriate to themselves the right to plan and think for the Africans.

We aim, politically, at government of the Africans by the Africans, for the Africans, with everybody who owes his only loyalty to Afrika and who is prepared to accept the democratic rule of an African majority being regarded as an African.

SOURCE 2E

An extract from the inaugural speech of President Nelson Mandela, leader of the African National Congress, 5 October 1994.
(accessed from http://www.famousquotes.me.uk/speeches/Nelson_Mandela/)

We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity – a rainbow nation at peace with itself and the world…We understand that there is no easy road to freedom. We know it well that none of us acting alone can achieve success. We must therefore act together as a united people, for national reconciliation, for nation-building, for the birth of a new world.

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SOURCE 3F

Below are three articles containing a selection of national symbols, public holidays and the national anthem which have been a part of the 'nation-building' process since 1994.

ARTICLE 1:

The National Flag and Coat of Arms (Introduced after 1994).





The National Coat of Arms: 'Diverse People Unite'

ARTICLE 2:

A Selection of South African Public Holidays. (Introduced or renamed after 1994).

21 March	Human Right's Day
27 April	Freedom Day
16 June	Youth Day
9 August	Women's Day
24 September	Heritage Day
16 December	Day of Reconciliation

ARTICLE 3:
The South African National Anthem (Introduced after 1994).

	English
(Xhosa) Nkosi sikelel' iAfrika Maluphakanyisw' uphondo lwayo, **(Zulu)** Yizwa imithandazo yethu, Nkosi sikelela, thina lusapho lwayo.	God [Lord] bless Africa May her glory be lifted high Hear our petitions God bless us, Your children
(Sesotho) Morena boloka setjhaba sa heso, O fedise dintwa le matshwenyeho, O se boloke, O se boloke setjhaba sa heso, Setjhaba sa.	God we ask You to protect our nation Intervene and end all conflicts Protect us, protect our nation, our nation
(English) South Africa, South Africa!	
(Afrikaans) Uit die blou van onse hemel, Uit die diepte van ons see, Oor ons ewige gebergtes, Waar die kranse antwoord gee,	From the blue of our heaven, From the depths of our sea, Over our eternal mountain ranges, Where the cliffs give answer,
(English) Sounds the call to come together, And united we shall stand, Let us live and strive for freedom, In South Africa our land.	

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QUESTION 3 WHAT WAS THE IMPACT OF THE SHARPEVILLE MASSACRE?

SOURCE 3A

An photograph of crowds gathered outside South Africa House in London's Trafalgar Square, on 27 March 1960 in protest against the Sharpeville massacre. There were chants of "Murder, Murder!"

(accessed athttp://freeafricanmedia.com/photo/resize/2010-03-20-uk-protest-339/600/339)



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SOURCE 3B

An extract from South African historian Tom Lodge, *Sharpeville* (Oxford, 2011) p.228.

'…US economic boycott of South Africa urged on Africa Freedom Day, 14 April 1960; Survey shows boycotts of Union cost $1 million loss to US exporters in last two months (30 June 1960); Ghana sets total boycott of South African goods, 30 July 1060; Kenya leader Tom Mboya urges all African states to join boycott (4 August 1960.'

One explanation for the extent of such protests is the way in which 'Sharpeville' became a global 'media event' … For the first time, news from South Africa received headline coverage on the front pages of newspapers and television networks in Europe and America. Television was especially important in prompting new kinds of trans-national engagement with remote political events. The British ITN film crew who travelled to Sharpeville and Langa helped to promote this kind of engagement. In the United States, reportage and television merged with impassioned editorializing, NBC [an American television network] commentaries provoked the South African foreign minister, Eric Louw, to request Caltex, NBC's main sponsor, to exercise its influence to tone down …[negative] remarks about South Africa. Media treatment of the massacre and subsequent events reflected their accessibility to international audiences. Drum's photographer play[ed] a critical role in transforming opposition to apartheid into an international public cause.

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SOURCE 3C

After the Sharpeville massacre all opposition parties were banned. In this context, both the ANC and PAC decided to establish armed wings to continue to struggle. , Nelson Mandela, one of the founding members of the ANC's Umkhonto we Sizwe, explained the need for a new strategy

(Quoted in P.V.Shava, *A People's Voice* (London, 1989), p.51

During the last ten years the African people have fought many freedom battles…In these campaigns we repeatedly stressed the importance of discipline, peaceful and non-violent struggle and we sincerely worked for peaceful change…But the situation is now radically altered. South Africa is now a land ruled by the gun…All opportunities for peaceful agitation and struggle have been closed…Today many of our people are turning their faces away from the path of peace and non-violence…Certainly the days of civil disobedience, of strikes and mass demonstrations are not over…But a leadership commits a crime against its own people if it hesitates to sharpen its own political weapons which have become less effective.

SOURCE 3D

Extracts from Tom Lodge, *Sharpeville* (Oxford, 2011) pp.214-216 outlining the view of Albert Luthuli with regards to ANC policy after the Sharpeville massacre.

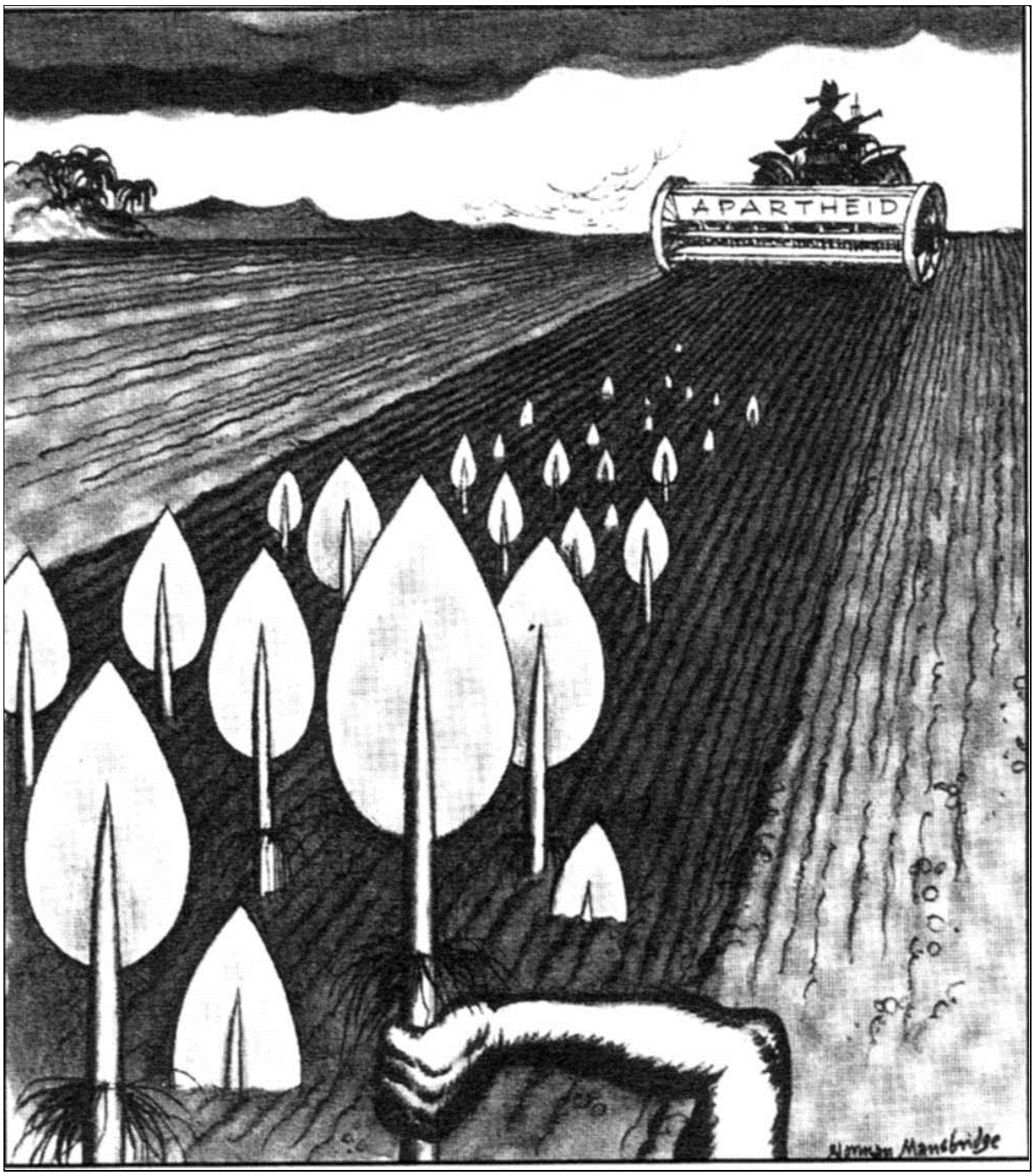
Luthuli did not agree that the crisis constituted a turning point that required a strategic switch…From Chief Luthuli's point of view, though, international reactions to Sharpeville opened up fresh opportunities for non-violent activism – and for winning 'non-racial' support for the ANC across historic racial lines. He was encouraged in such perspective by the kind of personal support he received from white South Africans and influential foreign visitors during the state of emergency, support that effectively insulated him from ideological radicalisation that affected most of his fellow ANC leaders. Again and again over the next year, Chief Luthuli would insist that 'the non-violent method' remained 'the most effective and practical in our situation.

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SOURSCE 3E

This cartoon is a visual representation of the saying ‘you reap what you sow’. The artist has drawn a farmer with a gun over his shoulder driving a tractor and sowing a field from a seed drill labelled ‘Apartheid’. A field of spears is growing from the seed.

(J. Bartels (et al), *Shuters History, Grade 11* (Cascades, 2006) p.335)



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SOURCE 3F

The following extract is adapted from Tom Lodge, *Sharpeville* (Oxford , 2011, p.179) outlines the changes in government policy in the early 1960s.

New legislation including the so called 'ninety day law' .. extended police authority to detain and interrogate suspects held in isolation, without access to lawyers. From 1962 police began torturing suspects held under the terms of the new sabotage Act…a small and focused special branch would beg[an] its transformation into a formidable Security Police … By the end of the decade the size of the police budget was beginning to rival public expenditure on education, and the resources at its disposal included a fleet of eighty armoured personnel carriers and five hundred custom-built riot trucks.

Between 1960 and 1966 budgetary allocations to the Defence force rose from R44 million to R225 million…By 1964 South Africa was manufacturing its own automatic rifles and two years later the first impala jet aircraft began to be assembled outside Pretoria… In 1960 national service became a universal obligation for all young white men.

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SOURCE 3G

The oral testimony below are extracted from interviews, recorded in the late 1990s, with Sharpeville residents who had been involved in the demonstration nearly forty years earlier.

(Quoted in T. Lodge, *Sharpeville* (Oxford, 2011) pp.17-18.)

Extract 1 Constable Myubu was allowed to join in the domestic rituals of mourning that some families were able to arrange within their own homes. Other families had the bodies of dead loved ones delivered by lorry, their coffins already closed and sealed.

In the days after the shootings the young men directed their anger towards black policemen like myself. They called us sell-outs and some of our houses were burned down. There were a lot of funerals later on, and before each one we held night vigils. People close to the deceased would sit down for an entire night and speak about a lost one, honour his or her memory, sing hymns and pray all night.

Extract 2 Isaac Moeung was wounded at Sharpeville and spend four weeks in hospital from where he was taken straight to jail to await trial.

Almighty God this story pains me…Innocent people like me had to live in those inhumane conditions for a year to await an unfair trial…And even after I got back to Sharpeville it wasn't over. The police used to raid house of people that had been arrested in the past. Almost every day they came in my house in full force, armed and ready, just to see if I was still there…To annoy us, they came mostly in the middle of the night. This continued for five to six months.